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with children except in the slums, and again, that it is accepted by many authorities that alcohol has a distinct food value and aids in the digestion of other foods, hence, moderate users of it secure better returns in work than those who do not use it.

The author's general standpoint, that of advocating scientific social control of fundamental social problems, such as the relation of population to food supply and the rearing of children is to be strongly commended, but his suggestions for carrying out this control lack tangibility and conviction.

FRANCES FENTON BERNARD

GAINESVILLE, FLA.

Los elementos de la sociología. Por ENRIQUE MARTINEZ PAZ. Córdoba, Argentina: Beltran y Rossi, 1911. 1 vol. Pp. ii+372.

Senor Paz, Professor of Sociology in the University of Córdoba (R.A.), has produced in beautiful print and clear exposition a timely volume. The nature and substance of sociology, its relation to other sciences, a sketch of its growth, and analysis of Comte, Spencer, Tarde, and other masters are presented, closing with a chapter on "Method," for the purpose of "substituting demonstrated truth in place of the traditional error which otherwise will remain mixed with every system." This volume will strengthen the fraternal relations between Professor Paz and the University which he represents and the other universities of the world.

A. J. STEELMAN

SEATTLE, WASH.

A Philosophy of Social Progress. By E. J. URWICK. London: Methuen & Co., 1912. Pp. i-xii+300. 6s.

This thoughtful little volume of three hundred pages is written not as a contribution to the science of sociology, for the author frankly doubts the possibility of a science of social life, but "to introduce students and general readers to a point of view which will increase their interest in the study of social life, and perhaps, too, their understanding of the issues in all progress and reform" (Preface, v). "I do not believe that there is or can be any science of social life; nor do I believe that sociology is or can be a science. . . . What passes for sociology is a collection of generalizations of very varying value" (Preface, vii). But Mr. Urwick adds,

"There may, however, be a philosophy of social life—or rather of social change; but this will be transcendental, of course, and will always be very closely analogous to a religious faith."

After this candid avowal, approximately the first two-thirds of the book are devoted to an analysis of the factors of society in the spirit of those who call the result of their analysis sociology. But Mr. Urwick wants us to consider the results of his study a philosophy of social progress. In this analytical portion of his book, he considers society in successive chapters as subject: (1) to the forces and laws of the physical world; (2) as subject to forces and laws of organic mind; (3) as subject to the laws of mind; and (4) society considered as an ethical structure, a unity dependent on purpose.

After this analysis, in which the usual course of the sociologist is followed, comes the remaining third of the book, consisting of three practical essays: (1) the implications of citizenship and the rights and duties of the citizen—here the Greek spirit and the Christian combine to urge the privilege and obligation of social service; (2) the spiritual element in social progress and the nature of the true individual—here we have a blend of transcendental philosophy and applied religion; and (3) the real purpose of the social process and the tests of the reformer's aims and methods. A concluding chapter states the final criteria of social progress.

The reading of this book may be commended to students of sociology because of the breadth of view which it inspires; and it may be commended to the practical social worker on account of the splendid poise of which it is possessed and the hopeful outlook which it conveys.

ISAAC A. LOOS

STATE UNIVERSITY OF IOWA

Socialism and Democracy in Europe. By SAMUEL P. ORTH, PH.D.

New York: Henry Holt & Co., 1913. Pp. iv+352. \$1.50.

This book in nine brief chapters gives us the reason for socialism and the history of the development of socialism in the nineteenth century with a view to showing its political aspects, and in particular to showing its ultimate merging, if not its final disappearance, in the greater modern movement for democracy. It is sympathetic without being partisan, and withal admirable for its perspective. While socialism as a reconstructive process is declared to be hopelessly at sea, and as a method divided within itself, it is recognized as a criticism of the existing order